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# *The* Masonic Craftsman

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*In This Issue: Roman Catholicism and Freemasonry Prior to 1738?*



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## A Masonic Farewell

Adieu; a heart-warm, fond adieu  
Dear Brothers of the mystic tie,  
Ye favour'd, ye enlighten'd few,  
Companions of my social joy!  
Though I to foreign lands must hie,  
Pursuing fortune's slidd'ry ba',  
With melting heart, and brimful eye  
I'll mind you still though far awa'.

Oft have I met your social band,  
And spent the cheerful festive night;  
Oft, honour'd with supreme command,  
Presided o'er the sons of light;  
And by that hieroglyphic bright,  
Which none but Craftsmen ever saw!  
Strong Mem'ry on my heart shall write  
Those happy scenes, when far awa'.

May freedom, harmony, and love  
Unite you in the grand design,  
Beneath the Omniscient eye above,  
The glorious architect divine!  
That you may keep the unerring line,  
Still rising by the plummet's law,  
Till order bright completely shine,  
Shall be my prayer when far awa'.

And you, farewell! whose merits claim  
Justly, the highest badge to wear!  
Heaven bless your honour'd, noble name  
To Masonry and Scotia dear!  
A last request permit me here,  
When yearly ye assemble a',  
One round, I ask it with a tear,  
To him, the bard, that's far awa'.

— ROBERT BURNS.



# NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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**SOVEREIGNTY** In the course of a recent talk before the Grand Lodge of Massachusetts, Melvin M. Johnson, Sovereign Grand Commander, N.M.J., A.A.S.R., made a statement that "the Grand Master of Masons in Massachusetts can by his order this minute suspend me from membership in the Craft notwithstanding the fact of the office I hold in the Scottish Rite."

Here is a clear-cut statement by a man qualified to speak with authority; one deserving of broadcast; because of a mistaken impression prevailing among certain members that the so-called "higher" degrees renders a man immune from Symbolic lodge authority—the place of his Masonic birth.

The distinguished brother was quite correct, and his remark was not in the least surprising, for Brother Johnson invariably holds to the proper Masonic view, not permitting himself nor others about him to be deluded by any specious argument or false premise that there may be a higher office in ancient Craft Masonry than that of Grand Master.

**OBITER DICTUM** It has been repeatedly stated in these columns that Freemasonry as such has no part in the politics of the country and almost as often the statement has been made that Freemasons, as individuals, have a very important stake in political matters and that all the acts of the administrative branches of government, local, state and national have a vital concern for them.

The line of cleavage is thus clearly drawn. It is the function of this journal to record not only the fraternal and other interesting doings of the different branches of the fraternity, but likewise it has a concern for the general welfare of individual members for it exists primarily to serve the Craft and its interests.

The expression is repeatedly heard that the country has nothing to fear but fear itself. Reassuring words from Washington have issued in a torrent urging a return to confidence and the abandonment of defeatist views. Day follows day, however, with such swiftly changing turns in the whirlpool of affairs that one day's announcement often contradicts its predecessor and no man knows what the next will bring forth.

There can be no return to confidence in this country until people can be given reasonable assurance of what the future program of government may be. Honeyed words and suave phrases, expressed by brilliant minds with intellects whetted on the academic side as against the practical and backed with the best intentions in

the world carry no conviction to a business or professional element in the community which has been tight up against the hard problem of wresting a living, creating and conducting enterprises upon which the whole economic structure of the United States is based, and furnishing the means for millions of others to live.

Men find it extremely difficult if not impossible to keep step with the changing pace at Washington. To see old ideas and ideals that have in the past been successful ruthlessly scrapped does not reassure them.

There are many men who would gladly co-operate in any constructive program of social or business rehabilitation. These form that great host of unconscious empiricists who prefer to judge a government strictly by the fruits of its separate acts rather than by the collective idealism of its aspirations. When no assurance is to be obtained as to just what these aspirations are they can only become bewildered and in that condition are helpless to serve.

Among this mass undoubtedly are many Freemasons, men who, generally speaking, form an important cross section of the best element in the population.

Taxation, graft, waste of public funds, an utter abandonment of solemn promises made before election, and the substitution therefor of a variety and volume of grotesque legislation unparalleled in history leaves them hopelessly bewildered and afraid.

How and when it will end they do not know. One thing is certain, if the country is to maintain its solvency and sanity, it will be necessary for men to have something substantial to tie to. They must work to stem a tide which is flowing away from the foundations upon which this republic was founded. The future otherwise will be black indeed for them and their children.

**AMPTHILL** With deep regret we record the death at London, England, on Monday, July 8, of Right Worshipful Pro Grand Master Lord Ampthill.

Distinguished service characterized the life of this eminent English Freemason. Devoted to the interests of ancient craft Masonry, he had spent a lifetime in its service, occupying many posts of responsibility until he came to the highest office, with one exception, attainable in the United Grand Lodge of England. He deserved well of his fellows and did not fail them.

Charm, combined with dignity, high intelligence and a singular gift for friendship made Lord Ampthill popular everywhere. During the active period of his pro

grand mastership he officiated at many important functions, always with an eye single to the duties of his great position and with a grace worthy of emulation.

His absence will be keenly felt by many friends in this country to whom his exemplary life was a symbol of that which is best in Masonic Craftsmanship.

**VACATION** Frederick W. Hamilton, Grand Secretary, accompanied by his daughter Dorothy, is taking advantage of a lull in the activities of his office at Masonic Temple, Boston, to pay a deferred visit to California, traveling leisurely via Grace Line steamer out of New York down the Eastern seaboard, through the Panama Canal, thence north to San Francisco and other points in the Golden State. As a connoisseur of travel the doctor does well to make this interesting cruise in such leisurely and delightful manner. Few men in the fraternity hereabouts, or for that matter elsewhere, give such close attention to the exacting duties of his office. His diligence and Masonic erudition have made his name known to scholars all over the world. Massachusetts Freemasonry is proud of its grand secretary and there will be thousands of his friends who will wish him a happy surcease during July and August from the burdens of his office.

**UNIVERSALITY** A contributor to the monthly symposium which is so popular a feature of this and three other Masonic journals in this country, refers to the *universality* of Freemasonry as "technically incorrect," and while perhaps by the strictest interpretation of the term he may be right, one cannot scan the thousands of names among the many lodges in this country and fail to notice a striking evidence of an international nomenclature.

America, or rather the United States of America—for we have no right in this country to monopolize the word "America"—is pretty generally considered to be a melting pot of all races. Certainly the heterogeneous character of the population supports the claim. From an infinite variety of sources the membership of the fraternity has been derived and with the exception of the colored races representation in it from almost every one of the nations is found, in greater or lesser degree.

Descendants of Nordic, Latin or Slavic strain form an important element in the fraternity in this country. Aside from the fact that racial inheritance inevitably carries a continuing influence which colors the acts of

each individual in his everyday life, and has an important effect on it, it is quite evident the Craft has made strong appeal to the reason or intellect of these men, many of whom are among its staunchest supporters.

Abroad, especially in Latin countries, there has been a tendency from earliest days to use Freemasonry in the political arena, as a result of which sharp criticism has been leveled against it, followed in some cases by direct action and consequent painful and financial results to individuals and groups.

Just now with an accelerative increase apparent in the ratio of autocracy to democracy in government, persecution or oppression of free institutions tends to increase, and while the present tendency persists Freemasonry in certain countries abroad may be said to be under a ban, for not until the millenium, when the lion and the lamb are expected to fraternize, shall free institutions and the creations of despots become reconciled. Conversion of either or both is obviously essential to perfect harmony.

Difficult days for the Craft lie ahead—economically and socially. It is a time for recapitulation, for drawing in lines and the perfecting of a definite program of action: one which will be uniform and of such nature and scope that no misunderstanding as to Freemasonry's position in the structure of civilized life will be possible.

As a secret order, Freemasonry has been celebrated for centuries. Today with a changing philosophy among men and nations, it has an important part to play in the drama of life. To be static is to recede. It is a positive force. Within its compass are present unchanging and unchangeable Truths standing impregnably throughout all time. Universal understanding is essential to secure complete unanimity; this constitutes a challenge to every Craftsman.

In its essentials Freemasonry is *universal*; through it much of the present misery in life may be removed. First, however, it will be necessary to give clear proof that it can control and govern itself, and then to demonstrate that its principles appeal and apply equally to all. Thus it can establish itself as a force for good greater than any other now known to men.

Constructive thought followed by specific action on ways and means of accomplishing this are essential. The heaven is here; it should be put to work.

HOW? That is a question for each member to consider, and after consideration seek to find means to apply it to the general good.

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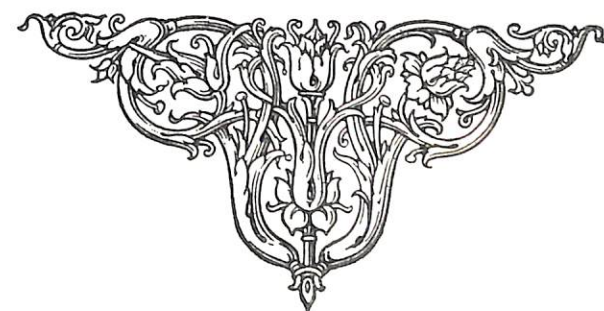
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Alfred Hampden Moorhouse, Editor and Publisher.





## A Monthly Symposium

### What was the Attitude of Roman Catholicism to Freemasonry Prior to 1738?

The Editors:

ALFRED H. MOORHOUSE  
BOSTON

JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

JAMES A. FETTERLY  
MILWAUKEE

#### EXHAUSTIVE ANALYSIS ESSENTIAL

By ALFRED H. MOORHOUSE  
Editor *Masonic Craftsman*, Boston

THE question propounded for this symposium might easily and perhaps properly be dismissed with the simple answer "none," for previous to 1738 Freemasonry as we know it today was to a very large degree non-existent.



However, we are here, presumably, concerned with the beginnings of the craft and have to do with its progenitors—the ancient guilds, and the attitude of the Roman Catholic church toward them.

Actually these guilds were formed as a measure of self-protection against oppression as well as to perpetuate skill in the crafts

and sciences by men engaged in building those splendid cathedrals which are the glory of the Renaissance. Other trades than the masons were involved in the work, such as cloth workers, goldsmiths, etc., much of whose product went into and formed an integral part of the embellishment and adornment of these exquisite stone edifices, but quite properly and understandably the masons dominated the field, by reason of their numbers and the importance of their contributions during an age of builders.

The guilds were by nature and form of their organization intended to conserve and safeguard the interests of the favored workmen included in their membership, whose privilege it was to leave such exquisite examples of the builder's art to posterity. It is easily conceivable that because these men by setting up an authority which controlled their membership pretty comprehensively ran afoul of the Holy Roman church, which had until their time completely dominated the physical, mental and spiritual affairs of mankind.

It was doubtless against these men that the famous Bull of Clement XII was directed, for the church, whose policy never changes, brooks no interference with its program nor permits any obstacle to its authority to exist. Light, which is the essence of Freemasonry, was shed into many darkened places with the advent of the guilds precedent to Freemasonry. The enlightened intelligence of men engaged over a long period of time in a serious and thoughtful work, dealing in large part with laws of nature apart from the purely spiritual and narrower secular laws, refused to be restrained by an arrogant priestly power. The church's influence was

slipping away when Pope Clement issued his famous Bull; it has been slipping ever since.

Previous to 1738, when as we have said the church had been absolutely paramount, what do we find? Great groups of men gathered to perfect stupendous works and a quality of association between man and man of a more practical and philosophical nature than the narrow tenets of their religious dictators had hitherto permitted.

Naturally these men, high minded perhaps beyond the comprehension of the Ruman hierarchy, laid themselves open to its proscription by ban. Their habits tended toward a freer form of social life. Among those comprised in these ancient guilds were men of strong views, outspoken in their utterances, perhaps, who had the courage, or what the clerics would consider the audacity, to express themselves in terms indicative of their rebellion against what were oppressive doctrines. The restraints of the church no longer held them.

So our ancestors in many ways were made to feel its heavy hand and now, 200 years after, notwithstanding a continuous proscription by so-called vicars of Christ on earth, the fraternity, as descendants of the guilds, flourishes as never before.

The subject of what the attitude of Rome was toward Freemasonry previous to 1738 is one which cannot be adequately encompassed within the limits of this symposium. There exists in Masonic libraries and elsewhere a wealth of literature on the subject, sufficient to fill whole issues of this journal. Obviously only the surface can be scratched and in in but general terms.

From the *Catholic Encyclopaedia*, for instance, we get sentences such as this, apropos Clement's Bull, which is perhaps the most famous of all the many edicts against the Craft: "Members of the Grand Lodge (England) were few in numbers" . . . "inferior in quality until the entrance of several members of the Royal Society changed the situation" . . . "spread since then rapid" . . . "vagueness and elasticity appealed to discontents."

The essence of the famous Bull of 28 April, 1738, emphasized why Masonic associations from the Catholic, Christian, moral, political, and social points of view should be condemned: (1) "its peculiar unsectarianism . . . etc., undermines the Catholic and Christian faith" . . . (2) "Inscrutable secrecy and the fallacious, ever-changing disguise . . . of its 'Work'" . . . "men of this sort break as thieves into the house and, like foxes, endeavor to root up the vineyard" . . . (3) "oaths are condemnable because the scope and object of Freemasonry are 'wicked' . . . and the candidate in most cases is ignorant of the import" . . . (4) "subornation of

others through its malign (?) influence" . . . and much more to the same effect.

Dudley Wright in "Roman Catholicism and Freemasonry" gives an interesting compilation of the sundry Bulls of the Popes and interdictions of the fraternity. This book may be found in any good Masonic library.

Ossian Lang, Grand Historian (N. Y.), also (N. Y. Proc. 1924-1925 pp. 226), goes into some detail regarding the progenitors of Freemasonry and causes for the R. C. proscription. Likewise in N. Y. Proc. 1923 the same author, pp. 218, gives an interesting account of some Roman Catholic Freemasons. Few American writers have gone into the subject more exhaustively than he, his contribution to the subject being extremely valuable.

The essence of the whole opposition of the Roman Catholic church seems to derive from a peculiar and persistently propagated point of view which damns the fraternity because it seeks to spread light on many essential contacts with the Divine which dispute its own control of the subject of the human mind and its spiritual welfare.

#### ROMAN CATHOLIC ANTAGONISM

By WILLIAM C. RAPP  
Editor *Masonic Chronicler*, Chicago

THE Papal Bull of Clement XII, dated April 24, 1738, marks the formal condemnation and proscription of the institution of Freemasonry by the Roman Catholic Church. The attitude of the Roman Church previous to that time can be determined only by the general policy and procedure of the church.



The Roman Catholic hierarchy does not take precipitous action. The Pope is the supreme head of the church, and its mouthpiece, and is endowed with infallible wisdom which precludes the possibility of error, according to the doctrine of the institution, yet he at

all times has at his command the counsel of able and far-seeing coadjutors, and doubtless all measures receive the most careful and searching consideration. It would therefore be unreasonable to presume that the edict of 1738 fixed the exact time when the church began to view Freemasonry with disfavor. We must go back several centuries to find the causes which culminated in the Bull of 1738.

When the Roman Church was at the height of its power it exercised almost absolute control over a large portion of the civilized world. It dominated civil and temporal affairs as effectively and tyrannically as it dictated in spiritual matters. In all the activities of life, however remote from morality or religion, the church had to be reckoned with. No societies or associations could exist unless they were approved or at least tolerated by the church. During this period the guilds of operative masons, the cathedral builders, from which we believe the Freemasonry of today descended, were apparently in the good graces of patrons issued to them by ecclesiastical authorities. This is further in-

dictated by the fact that devout Roman Catholics and even priests became members of the order. The earliest Masonic documents indicate that the craft at that time pledged allegiance to the Roman Church.

Then came the Reformation of the early sixteenth century, a revolution against the domination of the Roman Church over man's body, mind and soul. This again merely marked the culmination of an evolution which had been developing during a long period of time. With enlightenment came the desire for freedom of thought and conscience, the right of the individual to justify his own faith, and the privilege of working out his own destiny in matters not concerning religion. The Roman Church exercised its tremendous power and authority to stem the rising tide of individualism, for it perceived the danger to its theory that it had the Divine right to control the destinies of mankind, temporal as well as spiritual.

The fundamental principal of Freemasonry that the individual is entitled to freedom in the determination of the manner in which he shall worship his Creator is diametrically opposed to Roman Catholic faith, and when in 1723 this principle was definitely and categorically affirmed by the declaration, "Though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought to be more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves," the Bull of 1738 was proclaimed within a few years, and since that time Freemasonry has been anathema in Roman Catholic circles.

Pope Clement's Bull of 1738 was not noted for moderation. Not only did it vent the wrath of the church upon Freemasons, but also upon any who sympathized with them, or encouraged them, or permitted them to assemble upon premises which they owned or controlled. In addition it called upon the civil authorities to inflict dire penalties upon those who dared to disobey the mandate of the hierarchy, and in such countries as were still under the rule of the church these penalties were enforced. That the results achieved were not wholly satisfactory is manifested by later Popes, all reaffirming the original ban. The last was that of Leo XIII in 1884, and it is noteworthy that since that time Freemasonry has experienced its greatest growth and development.

Two hundred years ago the Roman Church declared that Freemasonry is in league with the devil, and that its purpose is to destroy all religion. The ecclesiastics of that period may or may not have believed that it was possible for human beings to be in league with Satan, for it was to some extent in harmony with the spirit of the times, yet the church has never made any retraction of this declaration. In more modern times and in countries where it was deemed wise to do so this has been softened by the declaration that freedom of thought and conscience is not good for men's souls, and that Freemasonry teaches a religion of natural morality, as distinguished from the supernatural, and this is a grievous heresy in Roman Catholic faith.

To summarize, the attitude of Roman Catholicism toward Freemasonry has never been favorable. Its condescension toward the operative guilds was inci-



dental to its control of all temporal affairs. When Freemasonry recognized the freedom of conscience of the individual the enmity of the Roman Church became relentless and implacable.

### FEAR THE CAUSE OF HOSTILITY

By JOSEPH E. MORCOMBE

Editor Masonic World, San Francisco, California

“WHAT was the Attitude of Roman Catholicism Toward Freemasonry Prior to 1738?” The question is of real interest, but it cannot be treated as it deserves within the limits of our symposium. In this inquiry we are not concerned with the relations between the papacy and the Operative Craft. Such relationship may have been, doubtless was, close and harmonious in the cathedral-building period. For then Christendom was of one faith; there were few to doubt the authenticity of Roman ecclesiastical rule, or to question the validity of its claims.



Freemasonry, as we know the term, dates from 1717. In 1738, twenty-one years later, the society was condemned and proscribed in the bull “*in eminenti Apostolatus specula*” issued by Pope Clement XII. In the few years intervening between these two events we must seek the causes for a hostility that eventuated in proscription, and that has continued until the present time.

In the first place it should be held in mind that the papacy at beginning of the eighteenth century was at low ebb, materially and spiritually. The free thought of the peoples, suddenly loosened by the broadening prospects of a new industrialism, came into jarring contact with a system that held tenaciously to an expiring feudalism. The church refused to move from a stagnant medievalism, while Europe seethed with new thoughts and aspirations. Heretical England was for the first time exercising a vast intellectual influence on the continent. Men who longed for the larger freedoms of body and soul looked to the insular kingdom for example. As a consequence all that came from beyond the narrow seas was looked upon with disfavor and suspicion by an ecclesiasticism wholly rooted in the past. Freemasonry, making no distinction between the religious convictions of its adherents, was recognized as a very real danger to an institution that claimed possession of the only true faith, and held that all without its fold were in peril of eternal damnation.

Again it had been hoped that English Freemasonry could be turned to support of the exiled Stuarts, and that a Catholic sovereign could be put back upon the throne. There is considerable evidence that efforts were made to bring this about, and that lodges were, under favorable circumstances, used for such purposes. A lodge existed under the very shadow of the Vatican, with a membership of English refugees and partisans of the Stuarts. This was presided over by Lord Wintoun. (See *The Jacobite Lodge at Rome, 1735-1737: Hughan*.) But when it was found that the English people were solidly back of the Protestant

succession and the House of Hanover, the ban on Masonry followed.

Further we must give attention to the change wrought in the simple Masonry that was of the English importation. Degrees and systems were added by continental enthusiasts altogether foreign in contents and purpose. Some of these had political and even revolutionary purpose. As such they came under the notice and excited the fears of a weakened but watchful church. Barruel and Robison, to mention no others, living through the time of conflict, later dealt mildly with English Freemasonry of the Symbolic lodges, but exhausted their vocabularies in condemnation of the later bizarre additions. For these were regarded as inimical to both church and state.

It is impossible to do more here than state some of the factors that must be considered if the question under consideration is to be answered. We may, however, conclude that the papacy was suspicious of the English Freemasonry, because of its latitudinarianism; held judgment in suspense until it was proven that the society could not be used to place the Pretender or the Young Pretender on the English throne. And that, finally, the frankly revolutionary groups that manufactured alleged Masonic degrees and Rites roused the fears of an aged, ailing and discouraged Pope to the point of issuing his bull of condemnation and denunciation.

I am promising my own readers a return to this fascinating subject with time and space adequate for its proper preparation and presentation.

### WHAT WAS THE ATTITUDE OF ROMAN CATHOLICISM TOWARD FREEMASONRY PRIOR TO 1738?

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

IT is something of a relief and change to discuss a subject this month which is historical rather than philosophic or ethical. It may also prove an enjoyable variation to our readers—if any.



It was April 28, 1738—the date mentioned in our subject—that Pope Clement astounded the entire world by issuing his Bull *in eminenti* by which Freemasonry was banned and its members damned. This first pronouncement by the Holy See was later followed by others—in 1751 by Benedict XIV in 1821 by Pius VII and in 1825 by Leo XII.

The original Bull provided that a Roman Catholic who joins the society is excommunicated *ipso facto* and all Freemasons are to be refused ecclesiastical burial. As a basis for such action, His Holiness wrote:

“It has come to our knowledge, even from public report, that certain societies, companies, meetings, assemblies, clubs or conventicles, called *De Liberi Muratori* or Freemasons, or by whatever name the same in different languages are distinguished, spread far and wide, and are every day increasing; in which

persons, of whatever religion or sect, contented with a kind of affected show of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon among themselves; which likewise, with private ceremonies, they enjoin and bind themselves, as well by strict oath taken upon the Bible, as by the imprecations of heavy punishments to preserve with inviolable secrecy.

“We, therefore, resolving in our minds the great mischiefs which generally accrue from these kind of societies, or conventicles, not only to the temporal tranquility of the State, but to the spiritual health of souls; and that, therefore neither consistent with civil nor canonical sanctions; since we are taught by the divine word to watch like a faithful servant night and day, lest this sort of men break as thieves into the house, and like foxes endeavor to root up the vineyard” etc.

That was the opening gun in a war against Freemasonry begun by the Holy See without warning and following years of friendly co-operation and even support for the aims and purposes of the institution. Despite the apparent authenticity of the Bull, it was more than 50 years later before the prelates and laity of the church in France and Ireland took the pronouncement seriously. They continued their membership as Freemasons and new ones felt no apparent hesitancy in joining.

Much wonderment has always been expressed at the sudden “about face” of the Vatican in its attitude toward Freemasonry and the issuance of the Papal Bull of 1738. There are two probable causes:

1 Pope Clement was a sick man—both physically and mentally—prior to and following the issuance of the Bull. He died less than two years later.

It has been asserted, whether true or not, that Clement's Papal Secretary of State, Cardinal Firrao, an arch enemy of Freemasonry, was the real author of the Bull. At any rate he issued an amended order eight months after the original order was made greatly extending the punishments for its violation.

2 It was in 1717 that the first Grand Lodge was established (in London) and Freemasonry was beginning to emerge as an homogeneous institution rather than remain a conglomeration of discontented, detached units. It had already begun to attract to itself the better-educated elements of society and to show promise of developing into a world-wide institution. This the Roman Hierarchy probably rightfully felt, could not be permitted without danger to its own authority and prestige. The Bull followed and the attitude of the Roman Catholic church toward Freemasonry was fixed.

3 Oligarchies, Despotisms and Dictatorships always have feared and presumably always will fear secret societies or the association of the educated elements of society free from domination or the influence of the party in power. Thus we see Freemasonry banned by Mussolini, Hitler, *et al.* The Roman Catholic hierarchy was, and is now, in no way different from other centers of power. It fears what it cannot dominate and control.

As long as Freemasonry consisted of numerous disconnected bodies devoted chiefly to building projects, it had the patronage of the Roman Catholic clergy, if not the active support of the hierarchy itself. United with many of the best thinking minds of the English speaking world as its patrons and members, Freemasonry became a thing to fear.

## The Story of Philanthropic Lodge

ONE HUNDRED SEVENTY-FIVE YEARS OF MASONIC HISTORY

By TRACY LEWIS SANBORN, 32°

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(Continued from last month)

Another never-to-be-forgotten event in our history was the laying of the corner-stone of Marblehead's new Federal Building on September 28, 1905.

Worshipful Master Charles Goodwin and his officers received Grand Master Sanford and suite of twenty-four high Masonic dignitaries at two in the afternoon, and headed by the Lynn Cadet Band the imposing procession of Grand Lodge officers and guests, one hundred and twenty-four Brethren of the Lodge, the Board of Selectmen led by Chairman John N. Osborne, Postmaster B. F. Martin, the architect and Federal Supervisor of Construction, marched from the Masonic Hall to the corner of Pleasant and Watson Streets. A box containing interesting souvenirs was deposited and the corner-stone laid by the Grand Lodge of Massachusetts with full Masonic ritual. An address was delivered by Worshipful Brother William H. Ryder

of Gloucester, and then the procession returned to Masonic Hall, where Brethren and guests refreshed themselves with a banquet. Toasts and speeches by Federal, Town and Masonic officials closed the day.

The writer of this chronicle, then a lad of fifteen, witnessed the laying of this corner-stone, and as it was the first Masonic ceremony he had ever seen the event made an unforgettable impression upon his memory. Two months later the trowel used in the exercises was presented to our Lodge by Brother Edward W. Doherty, and the historic implement today occupies a place of honor on the walls of our apartments.

In 1905 Horace B. Gardner succeeded Worshipful Brother Goodwin. It was during his term of office that Past Master Benjamin Pitman gave the Lodge a gavel of wood from the glorious old frigate “Constitution,” on whose decks many Brethren of Philanthropic had fought in the War of 1812. Edward G. Brown took



the Master's Chair in 1908. The next year is recorded the working of the Third Degree by a staff of Past Masters composed of Worshipful Brothers Trefry, Emery Brown, Graves, Pitman, Goodwin, Cole, Winthrop Brown and Gardner. A pleasant feature of the annual meeting in 1909 was a reception to Brother Samuel Cox on the occasion of his 60th anniversary as a Mason.

Secretary of the Lodge for nearly half a century, under over a score of Masters, the beloved Stephen P. Hathaway was forced by the weight of advancing years to relinquish the active duties of his office in 1909, and at the November communication he was presented by the Lodge with a handsome Secretary's jewel and a resolution expressing the love and esteem of his Brethren.

Clinton A. Ferguson became Master in 1909, and at the February communication in 1910 Past Grand Master Edwin B. Holmes presented the Lodge with a framed photograph of the diploma granted by Philanthropic on June 9, 1761 to John Pulling, the distinguished patriot and friend of Paul Revere, whose lantern hung in the steeple of the Old North Church in Boston started Revere on his great ride. Pulling, though made a Mason here, received his Fellowcraft and Master Mason's Degrees in St. Andrew's Lodge of Boston. During the presentation of the diploma Right Worshipful Brother Holmes spoke most interestingly, lauding the exploits of the many Revolutionary heroes who received the Light of Freemasonry in Philanthropic Lodge and warmly congratulating the ancient Lodge on its splendid record of patriotism in the Nation's struggles for liberty. At this memorable meeting one hundred and eighteen members were present and the guests included Grand Master Dana J. Flanders and his suite.

This same year the Lodge sent fraternal greetings to its namesakes in England, Philanthropic Lodge No. 107 of King's Lynn and Philanthropic Lodge No. 304 of Leeds. In due course the greeting was returned, and today the three lodges exchange notices of communications.

The 150th Anniversary was celebrated in ceremonies lasting three days in March, 1910. On Sunday, the 20th, three hundred members and guests including the Grand Master and suite and Brethren from many neighboring lodges attended divine service at the Old North Church, where the sermon was preached by Rev. Bro. George L. Cady, D. D., pastor of Pilgrim Congregational Church of Dorchester. Music was furnished by the Weber sextette and Brother Clinton Bessom, organist, and an anniversary hymn was written for the occasion by Mrs. Edward G. Brown. The following day, Monday, a reception was tendered in Abbot Hall to the Grand Lodge of Massachusetts and five hundred people sat down to a banquet. Grand Master Flanders and others spoke at the conclusion of the feast, and festivities ended with an entertainment and dancing. On Tuesday, Lodge convened at 7.30 p. m. and one hundred and sixty-one members answered the roll called by the venerable Secretary-Emeritus Hathaway. Letters were read from absent Brethren and an historical address given by Chaplain W. D. T. Trefry, followed by remarks from nine of our Past Masters.

A banquet in the dining hall came next, and then an entertainment of sleight of hand and magic, songs and monologues and piano selections. Not till long after Low Twelve did the Brethren wend their ways homeward.

Our Lodge received another honor in 1911, when Past Master Edward G. Browne was appointed the first District Deputy Grand Master of the newly constituted Eighth Masonic District, comprising, besides Philanthropic, Essex and Starr King Lodges of Salem, Golden Fleece, Mount Carmel and Damascus of Lynn, and Jordan of Peabody.

At the following communication in February resolutions were passed on the death of Past Master Doak, whose eight years in the East are surpassed only by the twelve years of David Blaney. The feature of the annual meeting in 1911 was the highly interesting remarks of Brother Samuel Cox, then our oldest member, Raised in 1849, and Secretary-Emeritus Hathaway. Harry G. Trefry became Master in 1911, followed by Charles H. King in 1914.

Now we come to another mile-stone in our history—the 155th Anniversary. It was observed March 25, 1915. Rt. Wor. Bro. W. D. T. Trefry, Past Deputy Grand Master, spoke on the early history of the Lodge, and Grand Master Melvin M. Johnson gave an impressive address on Freemasonry. He then presented our 96-years-old Brother Samuel Cox with the Henry Price Centennial Medal. A fund of \$100 raised through the efforts of Brother Edward W. Doherty of Washington, D. C., for the purchase of a cabinet to hold Masonic relics, was presented by Brother Joseph G. Green, and a banquet and minstrel show put on by twenty-two members of the Lodge closed proceedings.

Philanthropic took part in the laying of the cornerstone of the Salem Masonic Temple on June 24, 1915, and was honored in the selection of Rt. Wor. Brother W. D. T. Trefry as toastmaster of the banquet held in Cadet Armory. Harrie K. Nutting was installed Master in 1915, followed by Richard T. Cole in 1917. The annual meeting in 1919 was notable for the presence of twenty members returned from military and naval service in the Great War. Amos H. Humphrey began his mastership in 1919, followed by J. Edgar Parker in 1921, Arthur L. Swasey in 1923 and Ackley R. Slee in 1924.

In observance of our 165th Anniversary a banquet and entertainment was held at Odd Fellows' Hall on March 24, 1925, and Past Grand Master Arthur D. Prince spoke to the one hundred and eight-three members and guests present on Freemasonry in the Orient. Rufus L. Titus moved into the Master's seat the same year, and Arthur M. Humphrey succeeded him in 1927.

An unusual incident occurred at the April meeting in 1928, when William H. Wormstead and Joseph S. Wormstead, brothers in blood as well as in Freemasonry, were both presented with the Masonic Veterans' Medal by Rt. Worshipful Walter L. Williams, District Deputy Grand Master. In the course of remarks during the June, 1928, communication, Worshipful Master Arthur Humphrey displayed in the Lodge a flag carried around the world aboard the ship of Brother Captain John Cole, flown at the St. John's Day festivities of 1860 and over the army tent of

Captain Knott V. Martin encamped at Relay House, Maryland, in the stirring days of '61, and also borne by the Lodge at the dedication of the new Federal Building in 1905. This banner bears the Blue Lodge emblem strikingly blazoned on a field of white.

August 26, 1929, was a red-letter day in Philanthropic's history, for it marks the reception given to the Masonic Brethren from His Britannic Majesty's Cruiser "Capetown," visiting Marblehead harbor in connection with the 300th Anniversary celebration of the Town.

In the afternoon refreshments were served the British Brethren in the Lodge dining hall, and they were cordially welcomed and shown the interesting historical relics of the Lodge, including the famous square and compasses captured from the H. M. S. "Hope" in the Revolution. At seven in the evening nearly four hundred members and guests with the twenty-four British Masons feasted together in I. O. O. F. Hall, where Past Grand Master Leon M. Abbott, Sovereign Grand Commander of the Supreme Council of the Scottish Rite, formally welcomed the "Capetown" sailors. Brother J. S. Matthias responded for the Britons. The Third Degree was then worked, Past Master Amos H. Humphrey delivering one of his famous charges to the candidate. The British Brethren individually extended the fraternal greetings of their respective lodges across the sea, and Brother Manning of the "Capetown's" crew spoke impressively to the candidate on the meaning of Freemasonry. At the conclusion of the ceremonies Brother Matthias thanked Philanthropic Lodge very gracefully for the courtesies shown his fellow Britons, and presented the Lodge with a framed picture of H. M. S. "Capetown" bearing the autographs of the visitors. Worshipful Master Humphrey in accepting assured the Englishmen that it would be cherished as a valuable remembrance of their visit.

Before the Lodge closed, Rt. Worshipful Brother Rufus L. Titus was presented by the Lodge with a District Deputy Grand Master's Jewel, and by Worshipful Master Humphrey and Wor. Brother F. J. Needham with a gavel. Brother Titus was much touched by these expressions of high esteem and responded in his usual happy vein.

William L. Nickerson followed Arthur Humphrey as Master in 1929. During his term the 170th Anniversary was commemorated with a turkey supper on March 18, 1930, at which seventeen Brothers with thirty-five or more years of membership to their credit were guests. At the next communication a committee was appointed to plan for the 175th Anniversary celebration in 1935.

During the January meeting in 1931 Rev. Bro. H. G. Hale, acting on behalf of Brother Jonathan T. Brown, presented the Lodge with a set of dividers and square made over fifty years previously and finished by Brother Brown at the age of eighty-four, when he had completed a half-century of membership.

In 1931, also, Secretary Arthur M. Humphrey finished the arduous task of compiling the names of all persons appearing on the Lodge records since its founding in 1760. These records show (to February 14, 1935) 392 members, 254 former members whose deaths are recorded, 347 former members whose deaths or separation are not mentioned, 117 demits or honorable discharges, 52 suspensions for non-payment of dues or other causes, and 5 expulsions—a grand total of 1,167 members past and present since 1760. Certainly Secretary Humphrey is deserving of much praise for the compilation of these valuable statistics.

Chester M. Damon became Master in 1931. During his occupancy of the East the much-needed redecoration of the Lodge Room was completed, giving Old Philanthropic quarters whose rich and dignified appointments in blue and cream are worthy of the noble history of our ancient Lodge. An incident unique in our annals occurred in 1932, when for the first time Philanthropic's walls echoed to the majestic words of the ritual uttered in a foreign tongue. At the April meeting, by special invitation, the officers of Germania Lodge of Boston worked the Master Mason's Degree in German on Brother August Amandus Hans Reinecke. The large and deeply interested gathering agreed that it was fine work, most impressively and eloquently done.

Clarence E. Chapman, our present Master, was installed in 1933. The forty-fifth to occupy the Oriental Chair, Worshipful Brother Chapman has proven himself a worthy successor to our long and distinguished line of Masters Good and True.

\* \* \* \*

We have come to the end of our story. One hundred and seventy-five years of Masonic history have unrolled before us. Surely the chronicle has shown us that we are Brethren of a Lodge whose glorious record in both peace and war is unsurpassed in Masonic annals.

Venerable Philanthropic is a Lodge to be proud of—nay more, a Lodge to love and cherish! If the reading of this history has strengthened your affection for this grand old Institution—as the writing of it has done for your historian—then indeed is my labor well repaid.

May the future of Philanthropic be as glorious as her past!

And in the Temple of Freemasonry throughout the ages, to use C. R. Kennedy's beautiful words,

"Sometimes the work goes on in deep darkness, sometimes in blinding light; now under the burden of unutterable anguish—now to the tune of great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the Comrades at work up in the dome—the Comrades that have climbed ahead!"

TRACY LEWIS SANBORN, 32°.

Marblehead,  
Massachusetts.



# The Origin of the Scottish Rite of Freemasonry

By CYRUS FIELD WILLARD, 32°  
San Diego Consistory, California, and Fellow of the Philalethes Society

There are several origins, curiously twisted in a Gordian knot, which must in the interest of brevity, be summarily cut. It is this which has caused so much haziness on the subject.

A rapid summary of facts gathered in years of study on the subject can be verified by Masonic historians and students with the aid of references that will be given without defacing the pages by foot-notes. These references to the source of the material are embodied in the following:

- 1—*Encyclopedia of Freemasonry*, revised by Robert I. Clegg, 33°, Chicago, Ill., 1929.
- 2—*History of Freemasonry*, by Robert Freke Gould, Yorston American edition, Vol. III.
- 3—*Histoire des Trois Grandes Loges (History of the Three Grand Lodges)*, Paris, 1864, Em. Rebold.
- 4—*Histoire Secrete de la Cour de Berlin*, Mirabeau, Paris, 1789.
- 5—*Encyclopedia Britannica*.
- 6—*Address of William Wonnacott*, on "The Rite of Seven Degrees," delivered February 5, 1926, to the Quatuor Coronati Lodge of London, and published in A. Q. C., Vol. 39, for 1926.
- 7—*Ancient Scottish Rite Documents*, Sachse, Philadelphia; *Proceedings of the Grand Lodge of Massachusetts*, 1733-1792, Vol. 1; *Proceedings of the Grand Lodge of Massachusetts*, 1792-1815, Vol. 2.

To these I shall refer as follows:

- |             |                                |
|-------------|--------------------------------|
| 1—Clegg.    | 5— <i>Encyclopedia Brit-</i>   |
| 2—Gould.    | <i>annica</i> .                |
| 3—Rebold.   | 6—Wonnacott.                   |
| 4—Mirabeau. | 7—Sachse.                      |
|             | 8— <i>Mass.</i> , Vol. 1 or 2. |

Shortly after Brother Clegg became president of the Philalethes Society, he stated that it would be better that the friends of the Scottish Rite should write its history rather than its enemies, as had been the case in the past.

Many times since his death, I have thought of this, and so, when Brother Melvin M. Johnson, Grand Commander of the Supreme Council, Northern Jurisdiction, whose book on the "Beginnings of Freemasonry in America" is so well known, wrote me that they had decided to have a history of the Scottish Rite for that jurisdiction, and asked me to turn over what data I had accumulated, (at some expense in years of research for such a history) to Brother Baynard of Wilmington, Del., who had been selected to do that work, I gladly sent him, free of charge, all such material I had at that time.

He will no doubt give his authorities in many foot-notes, which I shall do only as above indicated.

Brother Clegg says in his *Encyclopedia* under "Scottish Rite" that it was brought to America as the Rite of Perfection by Stephen Morin, authorized by a body which gave him a Patent in 1761, and which body had been organized at Paris in 1758, and this body deputized him to propagate the Rite in America.

There have been Masonic writers in the past who have sought to discredit the Scottish Rite for their own purposes, by falsely claiming that all those who were instrumental in formulating it or introducing it in America, were either Jews or Jesuits.

The writer has demonstrated in the Masonic magazine, called *The Builder*, that the records of the French Protestant Church, "Saint Eapsit," of New York City, show that Stephen Morin was a member of a French Protestant family of Morins who settled in New York City in 1691, shortly after the revocation of the Edict of Nantes in 1685, and since have spread over the United States. Clegg refers to this article by the writer in his article on *Morin*. Clegg, on page 914, Vol. II, gives a long letter from Morin to Chaillou de Jonville, the Substitute General for the Grand Master of France. This letter is dated from Port au Prince, San Domingo, June 21, 1763, and with it is a facsimile of Morin's signature. In it Morin tells of having been captured by an English vessel in 1762, and carried as a prisoner to London, where he visited many English lodges, and also sat in lodge with Earl Ferrers, the Grand Master of all regular lodges of England, (Ferrers was Grand Master of the Moderns in 1762). Morin says in his letter, that he placed before Earl Ferrers in open Lodge the Patents which he had obtained from de Jonville, to which the Grand Master of the Moderns attached his approval, and also made Morin a member of all the lodges in England and Jamaica, where he was helped on his way to San Domingo.

Sachse gives a facsimile of a Patent given by Morin to Ossonde Verriere, planter of San Domingo, in his book, and says that the original of the Patent is in the Library of the Grand Lodge of Pennsylvania. Morin's signature on the Verriere Patent is the exact duplicate of that given by Clegg. In the Verriere Patent Morin said he was acting by the good pleasure of Earl Ferrers, Grand Master of England, as well as De Jonville, which puzzled Sachse greatly, as it has all other Masonic historians up to now, but which Morin's letter as given by Clegg now clears up. The title of Chaillou de Jonville, Substitute-General for the Grand Master of France, the Prince de Clermont, is the equivalent of the title now used for a similar office in the Grand Lodge of England, that of Pro-Grand Master.

Pike, in his *Historical Inquiry*, concluded that the

Patent was given to Morin by the Grand Lodge of France and the equivalent of the Supreme Council for France. This is evidently the case, as it is signed by Daubantin as secretary of both bodies, and Rebold, in his copy of the Patent in a footnote on page 49, says that it has pleased the Supreme Grand Council and the Grand Lodge to accord him Letters Patent as Constitutions. This Patent was signed by the Count de Clermont, the Count de Choiseul, who later expelled the Jesuits from France, and seven other members of that Supreme Council.

At San Domingo, Morin gave Henry Andrew Francken, a Holland-Dutch Mason, a Patent, who shortly after left for New York, where he constituted the Ineffable Lodge of Perfection at Albany, in December, 1768, whose charter has often been published in facsimile, and in which he says he is authorized by the Council at Kingston, Jamaica, to communicate up to the 29th Degree, although the Rite of Perfection only had 25 degrees then, as it is generally supposed. In the same year, 1768, Francken at New York gave a Patent to Moses Michael Hays, and we hear of him no more. Hays later became Grand Master of Massachusetts. Under his rule, 1788-1792, there was formed in 1791, a Lodge known as King Solomon's Lodge of Perfection at Holmes' Hole, Martha's Vineyard, Mass. The Patent given by Francken to Hays authorized him to give the Royal Arch Degree or the 13th Degree now of the Scottish Rite. Francken's Patent to Hays is given in full in Folger's *History of the Scottish Rite*, written by one who was opposed to the Scottish Rite, but who does give the two Grand Constitutions of the Scottish Rite. Hays gave a Patent to Isaac Da Costa, whose name is given as Isaac Decoster, as the first on a list of names of the applicants for a charter or warrant from the Grand Lodge of Scotland, for a lodge to be formed at Boston. Da Costa was highly recommended as Master of that lodge, which afterwards became known to fame as the Lodge of St. Andrew at Boston. Da Costa went to Charleston, S. C., and there, in 1783, constituted the Lodge of Perfection which later developed into the Scottish Rite.

How did the Rite of Perfection originate in France, so that it afterwards became the Scottish Rite?

This is a question that has occupied the minds of many Masonic writers, and volumes have been written on the subject. It is only lately that such light has been thrown on the subject so as to give a rational answer. After much research and mature consideration of the evidence, I have reached the conclusion that the twenty-five degrees of the Rite of Perfection were formulated and largely written by Andrew Michael Ramsay. In this I have the approval of another writer on the Scottish Rite, who agrees with me that he is the only one then living who could have done it. His genius was such that even the insular English recognized and appreciated him, by making him a Fellow of the Royal Society of England, in 1730, and in the same year the University of Oxford conferred on him the Degree of Doctor of Civil Law. Gould has done good work in his chapter on Ramsay, in which he has cleared his memory of many of the false statements of those who were opposed to the

Scottish Rite. Brother Ramsay was born January 9, 1686, and was usually known as the Chevalier Ramsay, having been knighted in France. His father was a wealthy baker at Ayr, in the West of Scotland, where Ramsay was born. He gave his son a liberal education, first at Ayr, and then at the University of Edinburgh. After he was graduated from the University, Gould tells us he is next heard of in the English army in Flanders, in 1709. Gould does not say so, yet he must have been wounded, as Gould tells us that in 1710 he went to see Fenelon, the celebrated Christian mystic, who was archbishop of Cambrai, whose palace was filled with the wounded officers of both armies. Fenelon had been preceptor to a number of the royal children in France, and had become affected with the quietist doctrines of Molinos, Madame Guyon and the Jansenists. When Louis XIV revoked the Edict of Nantes, in 1685, it drove many thousands of Protestants out of France, and raised a storm of angry passions all over the country. Under Huguenots, in the *Encyclopedia Britannica*, it will be seen that one of these was the celebrated Morin the Orientalist, who was a Protestant. Fenelon had great success in calming the angry passions of the people, and in converting many Protestants to Catholicism in which he believed, so much so, that he was given the bishopric of Cambrai, or Cambray, the richest See in France. Clegg says that in 1710 Ramsay visited Fenelon, of whose mystic tendencies he had heard, and became "indoctrinated with that love of mystic speculation which he subsequently developed as the inventor of Masonic degrees, and as the founder of a Masonic Rite." (Rite of Perfection?) Clegg says that Ramsay remained with Fenelon for six months, during which time he was converted to Catholicism, the mystic form of the Catholic religion in which Fenelon believed.

This embodied some of the ideas of the Christian mystics of the Middle Ages, the precursors of the Rosicrucians. So I was not much surprised when I opened the book, *Reincarnation*, by E. D. Walker, to find that the principal argument in favor of that idea was that made by Chevalier Ramsay in his book, *Principles of Natural and Revealed Religion*, which was published in 1745, after his death in 1743, and quite rare now. The *Encyclopedia Britannica* says in its article on Fenelon that Cambrai was a thoroughfare for the armies, and his palace was crowded with the sick and wounded, many of whom remained with him for months, and by whom Fenelon was much beloved. Clegg says that Fenelon procured for Ramsay the post of preceptor to the young duke of Chateau-Thierry and the Prince de Turenne, as a reward for his services. Fenelon himself had been associated as presenter to the royal children with Fleury the historian, and the Fleury who later became Cardinal and Prime Minister to Louis XV, the grandson of Louis XIV, who died in 1715, in the same year as Fenelon. The Duc d'Orleans was made regent, and he it was who as Grand Master, made Ramsay Chevalier of the Knights of St. Lazarus, which order established the hospitals for lepers called "lazarets," and this Order was later merged in the Knights of St. John, so Gould says. From this membership in that Order of Knight-



hood, Ramsay obtained his title of Chevalier, or Knight.

After 1715, Ramsay spent some years writing, especially the Life of Fenelon, to whom Ramsay was devoted. During this writing Gould says Ramsay was so much annoyed by the Jesuits, that he threatened, so Gould says, to leave Paris and go to England to have his book published—so he was not a Jesuit. The Jesuits were enemies of Fenelon, because he revealed doctrines they wished kept secret. At that time, according to Gould, the monumental work of Father Pierre Helyot (1660-1716) *Les Ordres, monastiques, religieux et Militaires* (*The Monastic, Religious and Military Orders*, in English) was going through the press, and Gould says Ramsay must have read it, since it related to the Order of St. Lazarus, of which Ramsay was a member, as all the other orders of whose history Ramsay made use later, such as the Templars, Knights of St. John, etc., and from whose ceremonies he drew in later times. This is the source, no doubt, from which he obtained many of the degrees of a chivalric nature, in the Rite of Perfection. Fleury, the historian of the church, had been an officer of the theological faculty of the Sorbonne, which barely 60 years before had condemned the ceremonies of initiation of the Companions of the Tour of France, as sacrilegious. These Companions, especially the foreign traveling Masons, known as the Children of Solomon, or foreign Companions, had the legend of Hiram, and claimed they had been organized by Solomon at the building of his Temple. He (Ramsay) was for years regarded as a non-Mason, although Gould shrewdly surmised he had been made a Mason when he went to England in 1730 to be made a Fellow of the Royal Society, and receive the honorary degree of D. C. L. from Oxford. Ramsay probably stayed in Paris after the death of Fenelon until 1723, when the Regent died, and he went to Rome in 1724 as preceptor to young Charles Edward Stuart, who was only four years old then, having been born in 1720 (*Encyclopedia Britannica*). But Gould says he only remained there a short time, and returned to Paris in 1725, when he married an English woman of fortune. Among the members of the Royal Society were Dr. Desaguliers, Dr. Manningham, Martin Folkes, and many other prominent Freemasons. Gould says that after his admission to the Royal Society, he lived for five years with the Protestant Duke of Argyle. His seat was on the west coast of Scotland. This was not far from Ayr, Kilwinning and Kilmarnock.

A private letter to the writer from Lionel Vibert, the secretary of the well-known Lodge of Masonic Research, Quatuor Coronati, relates that members of that lodge have discovered the fact that Ramsay was initiated in 1730, in the old Lodge of Antiquity, which formerly met in St. Paul's Churchyard, and of which Sir Christopher Wren was claimed to be at one time the master. This lodge had the degrees of the Rite of Perfection, as will be shown later. Gould says that in 1723 there was a French lodge meeting at Solomon's Temple, of which both Desaguliers and Anderson were members. This lodge, in my opinion, was one that remained after the Great Fire of London in 1666, which brought many of the traveling Companions to London,

for the *Encyclopedia Britannica* says that it took more than 30 years to rebuild the 50 churches of London, including St. Paul's, and these Companions who were brought to London by this great fire, had the Royal Arch, and it is a fact pointing to it, that all the Royal Arch Masons of today call each other "Companion."

After his initiation in 1730, Ramsay was back in Paris about that year. Rebold, on page 44 of his history, tells of the formation of a Provincial Grand Lodge, under the Grand Lodge of England at Paris, in 1736, with Lord Derwentwater as Provincial Grand Master. Rebold then goes on to say: "Little by little there were established at Paris by the side of the lodges constituted by Derwentwater, after the principles of the Grand Lodge of London, other Lodges which were constituted by a Scotchman, the Doctor Baron de Ramsay "(Baron being the lowest order of nobility in England, as Chevalier was in France)." This celebrated Mason fulfilled for some time the functions of Orator of the Provincial Grand Lodge of England in France. He succeeded in introducing and establishing another Masonic system, called Scottish, with seven degrees. These words "SEVEN DEGREES" are written in capitals for reasons that will appear later.

This system had been created at Edinburgh, says Rebold, by a Chapter of the Lodge Canongate Kilwinning for a political purpose, that is, to support the Stuarts. While Rebold was so prejudiced against the Scottish Rite, it is hard to know just what to believe, yet he did know that Ramsay was entitled to the title of Doctor from Oxford, when few other Masonic writers knew it. On page 45 Rebold says this new Masonic system was introduced by Ramsay in 1730. Rebold says that this system of seven degrees has served as a basis for all the Masonic systems invented and propagated since then with us, and exported to all the different countries of the globe. He says, further, there were established chapters, one of which, the Chapter of Clermont, was founded at Paris in 1754. Gould considers that this was so named as a compliment to the Count De Clermont, a prince of the royal blood, who was elected as Grand Master in 1743, and died in 1770.

At last, in 1758, there was created a chapter called "the Emperors of the East and West," which must have been the body to which Clegg referred. Rebold says The Rite of Strict Observance or the Templars system replaced in some parts of Europe the Clermont system of seven degrees of Ramsay, but they were much the same in Chivalric degrees. Baron Von Hund said in his diary and at the Altenberg convent in 1764 that he had been initiated in the Templar degrees, in the presence of the Lord Kilmarnock, by the Knight of the Red Feather. So Gould states: This must have been Ramsay, as the French phrase is "Chevalier de la plume rouge." Now "plume" in French is either pen, or feather, and this play upon words in French is not uncommon, and Ramsay was a knight of the red pen, for as a Masonic writer on the Royal Arch which was then called the red lodge, as the symbolic lodge is now called the blue lodge. The Rite of Seven Degrees, we know historically from Rebold, was for-

mulated by Ramsay, transferred to England, and actively worked there, as we know from the address of Wonnacott before the Quatuor Coronati Lodge, for that is the title of his address, "The Rite of Seven Degrees," and he said unhesitatingly that it was the Rite of Perfection, in his address to that Lodge. He told in his address of finding an old record book in the Library of the Grand Lodge of England, which was the record of an old French Lodge, of which there were many at that time in England, which worked these degrees. This address of Bro. Wonnacott must be read to be appreciated. At the same time, Morin by his letter to De Jonville, shows he had worked these degrees in an English Lodge. In his address Bro. Wonnacott stated that these degrees were carried to Bristol in the west of England, where the Rite was taken up by Thomas Dunckerley and incorporated in the system of the Baldwyn Encampment, of which body Clegg gives a full account. It has been said that Ramsay was initiated in the Lodge of Antiquity in 1730. Morin says in his letter given by Clegg that he was captured in 1762 and taken as a prisoner to London, where he sat in Lodge with Earl Ferrers, the Grand Master, who confirmed him in his Patent. This is another source by which the degrees of the Rite of Perfection were spread through the Lodges of England. It is well to bear in mind that these chapters were a part of a warranted lodge, and did not have the form of government they now have. This Lodge of Antiquity, now No. 2, was in a dispute with the Grand Lodge of England in 1777, and in that year William Preston was expelled but later reinstated; the Lodge, however, withdrew from the Grand Lodge (Moderns), and formed the Grand Lodge of England, South of the River Trent, at which time there were four Grand Lodges in England. The writer has a photostat copy of a Charter issued by this Grand Lodge of England, 1730, and although attempts have been made to discredit him, he evidently knew what he was talking about. He received the Scottish Rite degrees about 1845, and said he had seen those degrees conferred many years before. The Royal Arch is the 13th degree of the Scottish Rite, known as the Royal Arch of Solomon.

We have seen that the Rite of Perfection passed from France to England and Ireland, and also passed from France by Morin to San Domingo, from whence it passed to New York and then to Charleston, S. C., when Da Costa constituted the Lodge of Perfection in 1783, and later in the same city a chapter of

Princes of Jerusalem was formed in 1788. But how did this Rite of Perfection of 25 degrees become changed to the Scottish Rite of 33 degrees?

Brother Clegg gave the answer, but it is buried in his article on Prince Masons, *which see*, that it is not known to the general run of Masonic writers. This writer only stumbled on it by accident while browsing through that article, and has deemed it best to include it here.

On Page 803, Vol. 2, Bro. Clegg, quoting Bro. Fitzgibbon, Grand Commander of the Supreme Council of Ireland, says:—

A most significant circumstance is recorded by Frederic Dalcho, the chief promulgator of the Rite of 33 Degrees, who says that on February 20, 1788, a Royal Arch Chapter working under a Dublin warrant formed a junction with the Sublime Grand Lodge of South Carolina, (Antients) "and its members were received free of expense in the high degrees worked by that Grand Lodge, as high as the thirteenth degree." See Dalcho's Orations, page 64. *That Sublime Grand Lodge was then working the Rite of Perfection of 25 degrees, AND IN 1801 IT CONSTITUTED ITSELF AS THE FIRST SUPREME COUNCIL FOR THE UNITED STATES OF AMERICA.* This Grand Lodge of South Carolina was an Antient Grand Lodge and liable to do many things not expected, and although the division between the Antients and the Moderns was healed in 1813 and the United Grand Lodge of England formed, it was not until four years later that the union was made in South Carolina in 1817, in which union Bro. Dalcho took a leading part. In 1808 the Massachusetts *Proceedings* show a letter from Frederic Dalcho as the Corresponding Secretary of the Grand Lodge of South Carolina; Dalcho was Lieutenant Grand Commander of the first Supreme Council, with John Mitchell as its first Grand Commander, so it is now understandable how the change to a Rite of 33 Degrees was made, as Dalcho said, for he knew, as one of those who did it: Clegg says that Dalcho's father had been a distinguished officer under Frederick the Great. At one time I was inclined to believe that the story that Frederick of Prussia had signed the Grand Constitutions of 1762, and May 1, 1786, as a pretty fairy tale, for the benefit of the newly initiated, but after years of study of the political and Masonic conditions then existing, and careful reading of Pike's "Historical Inquiry" and careful reading of the Constitutions themselves, I have reached the opinion that it is true.

(To be continued)







### JULY ANNIVERSARIES

Daniel Carroll, member of the Continental Congress from Maryland, was born at Upper Marlboro, Md., July 22, 1730, and on July 11, 1780, was passed in Maryland Lodge No. 16, Baltimore.

Elbridge Gerry, signer of the Declaration of Independence and 5th U. S. Vice President, was born at Marblehead, Mass., July 17, 1744, and was a member of Philanthropic Lodge in that town.

John Warren, M.D., noted surgeon of the American Revolution and Grand Master of Massachusetts (1783), was born at Roxbury, Mass., July 27, 1753.

John Jacob Astor, pioneer American merchant and a member of Holland Lodge No. 8, New York City, was born at Waldorf, Germany, July 17, 1763.

Frederick the Great, King of Prussia, who was responsible for the "Revised Constitutions of 1786," granted his protection to the National Grand Lodge of Germany and approved its treaty with the Grand Lodge of England, July 16, 1774.

Brig. Gen. John Paterson, Revolutionary officer and member of Congress from New York, was 1st Master of Washington Lodge No. 10, a traveling lodge located at West Point; his death occurred at Lisle, N. Y., July 19, 1808.

Gen. Simon Cameron, Secretary of War under President Lincoln and later U. S. Minister to Russia, became a member of Perseverance Lodge No. 21, Harrisburg, Pa., July 12, 1826.

George W. Glick, Governor of Kansas (1883-85) and member of Washington Commandery No. 2, K.T., Atchison, Kans., was born at Greencastle, Ohio, July 4, 1827.

Jean Antoine Houdon, famous French sculptor, whose statue of George Washington is nationally known, died at Paris, France, July 16, 1828. He was a member of the Lodge of the Nine Sisters in that city.

The cornerstone of the Washington Monument in the Nation's Capital was laid with Masonic ceremonies, July 4, 1848.

Zachariah Chandler, Secretary of the Interior under President Grant and U. S. Senator from Michigan (1857-75; 1879), was raised in Detroit (Mich.) Lodge No. 2, July 7, 1857.

Andrew Johnson, who succeeded Ab-

raham Lincoln to the Presidency and prior to that was Governor of Tennessee, was knighted in Nashville (Tenn.) Commandery No. 1, July 26, 1859. His death occurred near Carter's Station, Tenn., July 31, 1875.

Lawrence D. Tyson, U. S. Senator from Tennessee (1925-29), was born near Greenville, N. C., July 4, 1861, and was raised in Knoxville (Tenn.) Lodge No. 718, July 20, 1923.

Joseph M. Dixon, U. S. Senator from Montana (1907-13) and later Governor of that state, was born at Snow Camp, N. C., July 31, 1867, and became a member of Missoula (Mont.) Lodge No. 13, in 1894.

Col. John O. Dominis, Prince Consort of Queen Liliuokalani of Hawaii, received the 33rd Degree in the Southern Jurisdiction, July 14, 1878.

Fred B. Balzar, Governor of Nevada (1927-34), was born at Virginia, Nebr., July 15, 1880, and was a member of the Reno Scottish Rite Bodies.

John Philip Sousa, famous bandmaster, was initiated in Hiram Lodge No. 10, Washington, D. C., July 15, 1881.

Frank Liszt, noted composer and member of Harmony Lodge, Frankfurt-on-the-Main, Germany, died at Bayreuth, Germany, July 31, 1886.

Rev. Henry W. Rugg, Masonic writer and lecturer, died at Providence, R. I., July 21, 1910. Aside from serving the Rhode Island Grand Lodge as Grand Master, he attained considerable prominence in both York and Scottish Rite.

Porfirio Diaz, President of Mexico and Grand Commander of the Mexican Supreme Council, died at Paris, France, July 2, 1915.

William Jennings Bryan, orator and statesman, died at Dayton, Tenn., July 26, 1925. He was a member of Temple Lodge No. 247, Miami, Fla.

Ahmet Muhtar Bey, Turkish Ambassador to the United States (1927-34), died in Ankara, Turkey, July 3, 1934. He was an Active Member of the Supreme Council of that country.

### LIVING BRETHREN

Ballington Booth, founder of the Volunteers of America, and member of both York and Scottish Rites and the Mystic Shrine, was born at Brighouse, England, July 28, 1859.

Dr. Hubert Work, Secretary of the Interior under President Coolidge and

a member of Pueblo (Colo.) Lodge No. 17, was born at Marion Center, Pa., July 3, 1860.

Andrew E. Douglass, founder of "tree ring science" and Past Grand High Priest, R.A.M., of Arizona, was born at Windsor, Vt., July 5, 1867.

Ben. S. Paulen, former Governor of Kansas and a member of the Scottish Rite bodies at Wichita, was born in De Witt County, Ill., July 14, 1869.

Esten A. Fletcher, Past Imperial Potentate of the Mystic Shrine, was born at Ivy, near Toronto, Canada, July 23, 1869.

Dr. Joseph Fort Newton, Chaplain of the Southern Supreme Council and noted Masonic author, was born at Decatur, Texas, July 21, 1876.

Arthur M. Hyde, Secretary of Agriculture in the Hoover Cabinet and former Governor of Missouri, was born at Princeton, Mo., July 12, 1877, and is a 33rd Degree member of the Southern Jurisdiction.

Arthur H. Moore, U. S. Senator from New Jersey and a member of Jersey City (N. J.) Lodge No. 74, was born in that city, July 3, 1879.

Paul V. McNutt, Governor of Indiana and a member of Martinsville (Ind.) Lodge No. 74, was born at Franklin, Ind., July 19, 1891.

Edward C. Mullen, Past Grand Master of Illinois and a 33rd Degree member of the Northern Jurisdiction, became a Mason in Ashlar Lodge, No. 308, Chicago, July 3, 1900.

William M. Jardine, Secretary of Agriculture in the Coolidge Cabinet and later U. S. Minister to Egypt, became a Mason in Lafayette Lodge No. 16, Manhattan, Kans. July 23, 1915.

Earl C. Mills, who is a member of both York and Scottish Rites, was elected Imperial Potentate of the Mystic Shrine at San Francisco, July 27, 1932.

The Duke of Kent, 4th son of King George V of England, was installed as Provincial Grand Master for Wiltshire, July 19, 1934.

### MASONIC LEADER PASSES

Frederick William Hardwick, well-known Mason, passed away unexpectedly at his office in Louisville, Ky., on July 8, 1935.

Born near Wakefield, Eng., May 17, 1864. Mr. Hardwick came with his

parents to America, and in Kentucky became a Mason early in life. In the fraternity he rose to some of the highest places of service and honor in both the York and Scottish Rite Bodies. A 33° Mason, Mr. Hardwick was Deputy in Louisville of Inspector-General John H. Cowles, and Grand Secretary of the Grand Lodge of Masons, both of which posts he held at the time of his demise.

Other Masonic positions held by Mr. Hardwick were state chairman, George Washington Masonic National Memorial Association, and secretary, board of directors, Masonic Widows and Orphans Home of Kentucky. He was also Chancellor for the DeMolay Order.

In business life, Mr. Hardwick was connected for many years with the tobacco industry and life insurance activities. During the Spanish American War he was 2nd Lieutenant, Company H, 1st Kentucky Volunteer Infantry. Recently he served as State Chairman, U. S. Food Administration for fraternal and religious organizations in Kentucky.

### PRO GRAND MASTER PASSES

Sir Arthur Oliver Villiers Russell, 2nd Baron Amptill and Pro Grand Master of the Grand Lodge of England and Provincial Grand Master for Bedfordshire, passed away in England, July 7, 1935. He was the eldest son of the 1st Baron, the Right Honourable Lord Odo William Russell, Privy Councillor, who married Lady Emily Theresa Villiers, Lady in Waiting to Queen Victoria and daughter of the 4th Earl of Clarendon. Lord Amptill was born February 19, 1869 and was educated at Eton and New College, Oxford. At the latter institution he received the Master of Arts degree.

Succeeding to the title in 1884, Lord Amptill became private secretary to the late Joseph Chamberlain in 1895, when that statesman was secretary of state for the colonies. He held this position until December 1900, when he was appointed Governor of Madras. In 1904, he was made Viceroy and Governor-General of India *ad interim*. In 1900, Lord Amptill was created a Knight Grand Commander of the Most Eminent Order of the Indian Empire, and four years later, a Knight Grand Commander of the Most Exalted Order of the Star of India.

Lord Amptill's military service dates from 1885, when he received his first commission as a volunteer in the Second Bucks (Eton College) Regiment, which afterwards became the Fourth Oxfordshire Light Infantry. Lord Amptill had thirty years' military service to his credit when the World War broke out in 1914, at which time he was commanding the Third Battalion Bedfordshires.

From 1914 to December 1916, he was active in drafting and training soldiers in England. In December 1916, he was sent to France where he prepared the railways for the great Vimy Ridge offensive. For a time he was attached to the First Battalion Wiltshire Regiment, and was then in the front line trenches, where he led the life of a regimental officer. Later, he was in command of the Eighth Battalion Bedfordshire Regiment and saw six weeks' hard fighting in the trenches at Loos, where half his regiment was lost. He was in the service until February 1919. His rank at that time was lieutenant colonel, commanding the 3rd Battalion of the Bedfordshire regiment.

Lord Amptill was initiated in Apollo University Lodge No. 357, Oxford, in 1890. In that year he was made Prov. Grand Master of Bedfordshire. Since 1890, he was master of several lodges, and from 1901 to 1908, was district grand master of Madras. From 1908 until the time of his death, he was Pro Grand Master of England. During this time, he was also Pro Grand First Principal of Royal Arch Masonry of England. In Mark Masonry he was Past Provincial Grand Warden of England. He was also ex-officio patron of each of the three Royal Masonic Institutions.

Aside from his military and Masonic duties, Lord Amptill served creditably as a delegate at the international conference on the sugar question, held at Brussels in 1893, and on other civic and national enterprises.

His father, the first Lord Amptill, was a well-known diplomatist, and in his early career was secretary at the British Embassy at Washington, D. C.

### FRENCH LODGE CONFERS 1ST DEGREE IN GERMAN LODGE

On St. John's Day, June 24, 1935, Acacia Lodge No. 438, under the jurisdiction of the Grand Lodge of California working in the German language in the City of Los Angeles held a remarkable session and had the First Degree worked in the French language, with visitors present on an official visit, from the members and officers of the French Lodge Vallee de France, No. 329, under the Grand Lodge of California, also of Los Angeles. The French Lodge conferred this first degree on a candidate of the German lodge, born in Switzerland, in the French language, and in the old French ritual. This ritual has been in use in France for several hundred years and is still used in many European countries as well as by the French lodges in the United States.

The lodge room was filled to capacity about 700 brethren being present.

Owing to lack of space about 500 more brethren who desired to visit the lodge on this occasion were unable to be admitted.

Never before in the history of Acacia Lodge has there been such a number of visitors, according to Past Master Arthur Schramm, who has given the writer these facts.

The master of Acacia Lodge opened the lodge in the German language; the French brethren were then admitted, being greeted with applause. The French officers then took the stations of the German officers of this lodge and initiated the candidate, who is a native of Switzerland. A band of 30 pieces composed of master Masons rendered music before the ceremonies began. Brothers from about 50 different grand lodges and more than 300 different lodges were represented. After the initiation the worshipful master of Acacia Lodge turned the gavel over to Past Master Arthur Schramm who had made the arrangements for the meeting. He introduced the inspector of the French lodge and some past masters, each of whom voiced his delight at being present at this meeting, pointing out the universality of Freemasonry. He next introduced five Chinese brothers who were visiting the lodge, including Bro. James Zee Min-Lee, member of Amity lodge of Shanghai, China, who brought the greetings of his lodge. Bro. Jacob Brodtkorb, a member of St. Andres lodge of Oslo, Norway, wearing the Masonic insignia of his mother lodge, also addressed the lodge. The English Masonic ritual society, composed of master Masons of English, Canadian and Australian lodges were introduced, ten members being present, each wearing the decorations of their lodges.

Dr. Schramm pointed out that 20 years ago, many of them had been on the field of battle in opposing armies in the World War, while at this meeting they were now all meeting as brothers, expressing the wish that Masonry would fulfill its mission of peace and spread the gospel of good-will to all people thus preventing the recurrence of such a terrible disaster as war had proven to be. Many distinguished members of the fraternity were present including some of the grand officers of the Grand Lodge of California.

CYRUS F. WILLARD.

### G. M. SHOT

President Gabriel Terra of Uruguay, who was fired upon at the Maronas race course on June 2, 1935, and who was slightly wounded, was Grand Master of the Grand Orient (Grand Lodge) of that country and an Active Member of the Supreme Council of the Scottish Rite there.



# **PORTRAIT OF WASHINGTON UNVEILED IN ENGLISH LODGE**

As is well known, Freemasonry promotes international friendship and good will among the nations and peoples. A recent evidence of this fact comes to light in a communication received from J. S. F. Gard, Secretary of Washington Lodge No. 4346, New Washington, Durham, Eng.

Last year this lodge was presented, by the Southern Supreme Council, U. S. A., with a splendid oil portrait of our first president, clothed in Masonic regalia. That it was received by the brethren of the English lodge with a deep sense of appreciation is reflected in Mr. Gard's pleasing account of the unveiling ceremonies, which took place at the regular Lodge meeting, March 27, 1935.

Appropriately framed, the painting was hung directly behind and at a level above the master's chair in the beautifully appointed dining hall of the lodge. Draped with the United States Flag and the Union Jack, the Provincial Grand Master Designate for the province of Durham, Cuthbert Wilkinson, the American Consul at Newcastle, Paul Squires, jointly unveiled the portrait in the presence of an unusually large gathering of members. Among those present were the Provincial Grand Lodge officers, other distinguished visitors, including representative Masons from the United States, Denmark, Canada, India and Scotland, "showing," said Mr. Gard, "that Masonry is truly spread over the four quarters of the globe."

The letter concluded with a cordial and fraternal invitation to visit Washington Lodge, extended to our American brethren who are contemplating a trip to England.

## **PROMINENT FIGURES PARTICIPATE**

Many functions are taking place during the Silver Jubilee celebration period in England. All classes share in the joyous as well as the serious events.

Among the principal figures who participated in the Silver Jubilee Thanksgiving Service at St. Paul's Cathedral, London, and who are associated with Freemasonry of England were: the King, who though not a Mason, is Grand Patron of the three Royal Masonic Institutions; the Queen, Grand Patroness of the Royal Masonic Institution for Girls; the Prince of Wales, Past Grand Warden, and Provincial Grand Master for Surrey; the Duke of York, Past Grand Warden, and Provincial Grand Master for Middlesex; the Duke of Kent, Past Grand Warden, and Provincial Grand Master for Wiltshire; the Duke of Connaught, Grand Master; the Princess Royal,

who is much interested in the Masonic Institutions and who supported the Prince of Wales and her husband when they acted as Chairmen at festivals; the Duchess of York, who assisted her husband as chairman at a festival, and who also, before her marriage, assisted her father, the Earl of Strathmore, at Masonic ceremonies in Scotland; Prince Arthur of Connaught, Past Grand Warden, and Provincial Grand Master for Berkshire; Princess Arthur of Connaught, who assisted her husband when he was chairman of a Masonic institution festival; the Earl of Harewood, Past Grand Warden, and Provincial Grand Master for West Yorkshire; Lady Patricia Ramsey, who assisted her father, the Duke of Connaught, at several Masonic functions; the Duchess of Devonshire (Mistress of the Robes), who assisted her husband upon several occasions; Maharajah of Patiala, Past Grand Warden; Nawab Sir Umar Hayat Khan (Hon. A.D.C. to the King), Past Grand Deacon; Lord Claud Hamilton (Equerry-in-Waiting), an Irish Freemason; Admiral Sir Lionel Halsey (Comptroller to the Prince of Wales), Provincial Grand Master for Hertfordshire; the Earl of Shaftesbury (Lord Steward) Provincial Grand Master for Dorset; and Sir Gerald Wollaston (Garter King-at-Arms), Past Grand Deacon.

## **THE GRAND COLLEGE OF RITES** *By J. RAY SHUTE, P.G.C.*

The grand College of Rites of the U. S. A. was formed May 12, 1932 in Washington, D. C., for the purposes expressed in its Constitution:

1. The control of all Rites, Systems and orders of Freemasonry in the U. S. A. not already under control of regular existing, recognized Masonic bodies.
2. Sporadic efforts to originate, resuscitate or perpetuate Rites, Systems and Orders of Freemasonry in the U. S. A.
3. Reproduce rituals of various Rites, Systems and Orders of Freemasonry now unavailable to the student," *et cetera.*

Grand College controls: 1. Order of Martinists, 2. Rite of Schroeder, 3. Swedenborgian Rite, 4. Modern French Rite, 5. Adonhiramite Rite, 6 Adoptive Rite, 7. Swedish Rite, 8. Ancient and Primitive Rite, 9. Rite of Mizraim, 10. Rite of Memphis, 11. Krata Repoa, 12. Ancient Reformed Rite, 13. Fratres Lucis, 14. Brazilian Rite, 15. Order of the Marquis de St. Martin, 16. Ancient Order of Zuzemites, 17. Reformed Scottish Rite, and 18. Sat B'Hai. From time to time rituals of these groups are published in the official transactions of

Grand College, edited under the general title of *Collectanea*.

Membership in Grand College is restricted to one hundred fellows (F.G. C.R.), which membership is now full, and vacancies are filled on the death of a fellow from the ranks of students of the High Grades. Grand College meets annually in Washington, D. C., at which time the following officers are elected and installed: Most Illustrious Grand Chancellor, Right Illustrious Vice Grand Chancellor, R. Ill. Grand Registrar, R. I. Grand High Prelate, R. I. Grand Redactor-General, R. I. schal, R. I. Grand Marschal.—*Nocaloreleases (A service of the North Carolina Lodge of Research, No. 666, A.F. &A.M.)*

## **CHANGES IN ENGLISH AND SCOTTISH INSTITUTIONS**

The need for limiting the number of eligible attendants at the meetings of the United Grand Lodge of England and of the grand lodges of Scotland is being considered by some of their officers. Masters, wardens, and duly qualified past masters of each of the nearly 5,000 lodges are eligible to attend the meetings of the Grand Lodge of England. The recent quarterly communication of the United Grand Lodge of England was crowded to standing room in the Memorial Temple and conducted under conditions that were unsatisfactory. Even then, hardly one-twentieth of the eligibles was present.

Under the constitution of Scotland there are approximately 1,000 lodges, or little over one-fifth of the number operating under the English Constitution. About 250 of these meet in British possessions and other overseas places. In taking into account the increased membership of the Grand Lodge of Scotland, Lord Saltoun, its Grand Master Mason, stated, according to the *Glasgow Herald* of April 4, 1935, that "if every representative of a Scottish Lodge entitled to attend the Grand Lodge were to do so, its floor space would require to be increased some sixty times."

Under the present plan, each lodge may send three representatives. Among the important proposed changes in the constitution of Scotland is the reduction of this number to one representative for each lodge. In this event, each overseas lodge might be expected to appoint a representative who resided in Scotland. In the opinion of the *Freemason's Chronicle* of London, for May 11, 1935, this idea "might seem all right on the fact of it, but it constitutes . . . the undesirable 'delegate' system, which might develop, in many cases, in paid delegates. That . . . is not good in Freemasonry, although it might be a

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Lord Saltoun alluded to the exacting tests of character required by the constitutions of Freemasonry of some countries before admitting candidates into the Craft, especially in Sweden. "In Scotland," he declared, "there was no man, however humble, provided he was the right kind of man, who could not become a Freemason." While "these restrictions do not obtain in Scotland . . . they must not fall below the high standards set by the more highly selective constitutions. It was a debt of honour they owed to themselves and to the world," he declared.

## **FOUR BROTHERS RAISED**

Hartley Lodge No. 199, A. F. & A. M. of Lakeport, Calif., was recently the scene of a unique experience in the annals of Freemasonry in California when four brothers were raised to the sublime degree of Master Mason. The brothers, Glenn A., Donald R., Frederick and August L. Younggreen, were all raised by their brother-in-law, Roy Bucknell, master of the lodge. John Younggreen, another brother who is also a member of the lodge, was present.

## **CORNERSTONE**

The Grand Lodge of the state of Washington, with Grand Master Loomis Baldrey officiating, laid the cornerstone of the new Federal Building at Montesano, Washington, June 8, 1935. V. I. Whitney made the address of welcome.

## **A CONSTANTINIAN LEGEND** *(From the archives of the Grand Imperial Council of Scotland, R. C. Const.)*

The Emperor said that at the time when he appeared in Northern Italy against Maxentius he was not without knowledge of the great odds which confronted him. He considered within himself from what God he should ask support, and he prayed the highest God, to whom his father had prayed, as the Sun God, to reveal himself to him. Then one day a wonderful sign became visible to him. The Sun had already begun to decline when on its disc he saw a glowing Cross, and by the side of this three Greek words which meant: "In (or by) this conquer." While he was yet uncertain regarding the purport of the vision, Christ showed Himself to him by night and commanded him to make the Cross his battle emblem. Constantine obeyed the command, and had a banner prepared with the Cross and the Monogram of the Name of Christ, while he himself set the Cross on his helmet and the soldiers painted it upon their shields. Maxentius was crushed

and Constantine entered Rome in triumph.

Some critics say this wonder was impossible, therefore it did not happen; others say that Constantine was in a highly excited mental condition, and thought he saw all this in a sunset cloud; which practically repeats the first objection.

The report in its most detailed form is given us by Eusebius, who says he received it from the Emperor's own mouth. Constantine told it for the first time in his old age, and confirmed it by

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an oath. Wholly to reject the story as an invention is to declare either Constantine or Eusebius to be a conscious liar. Eusebius is not impartial, but, if there were any liar, without doubt it must have been the Emperor. He was certainly capable of lying even upon oath. What could have moved him to such a singular lie? or what could have brought him in his advanced years to think out such a tale, and in a moment of confidence tell Eusebius? Had he told it earlier it might have been of some advantage to history. The Christians of the time, so far as they took part in the strife at all, were already, from the time of his father, on his side. The men of his army were principally barbarians, and certainly among them the Christians were not in a majority. Rome was still a predominantly heathen city, and one of the last places where popularity would be won by adopting the Christian emblem.

The complete reversal of Constantine's attitude towards Christianity (A.D. 312-3) must be accounted for. In the beginning of 312 he was yet, to say the least, coldly holding aloof. He not only approved the Edict of Galerius, which was anything but favourable to Christianity, but made such additions as do not tend even to religious freedom. Acknowledgment of the Christian faith was coupled with hard conditions, and as many hindrances as possible were put in the way of those inclined to conversion. In the beginning of 313 there was a complete change. The Edict of Milan—which was so uncommonly favourable to the Christians—appeared; and Constantine already took the first step to make Christianity the chief religion. He is charged with political considerations: it is said that he saw the decline of the worship of the old gods and the steady advance of the new faith in power and extent. But political considerations pure and simple, would have tended rather to dissuade Constantine; for he gained nothing politically which he did not already possess, and at most he only moved the adherents of the old gods to enmity against himself.

The Milan Edict displays wholly other thoughts. Here he states that the favour he shows to the Christians is caused by the gracious aid he has received from the Most High, and he prays that in the future he may continue to receive the same Divine assistance. Constantine believed, therefore, that he had to thank the particular interposition of the Almighty for his victory. Heathen and Christian agree in this. All attribute his success to the gracious support of Heaven; and this support is definitely connected with the sign of the Cross. Notwithstanding all efforts to prove otherwise the fact is

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that it is the Cross under which Constantine henceforth fights and conquers. From this time the heathen signs disappear from his banners. On helmets, shields and coins are repeated increasingly, the sacred symbols of the Saviour and His Passion. It is also a fact that Constantine had himself portrayed with a Cross in his hands; and he expressly declared that to it he owed his mastery. Above the tomb of St. Peter, the third bishop of Rome, Anacleto, erected a little chapel or "Memoria," and Constantine built the first great basilica over the little "Memoria" of Anacleto. In 1626 excavations were necessary to ensure adequate support for Bernini's massive bronze canopy above the high altar, and in the course of these excavations the walls of the sepulchral chamber were breached. The torches of the workers were reflected by a dull and smouldering glow from within. The reflection was from the great golden cross which Constantine and Helena laid upon the bronze sarcophagus in which were enclosed the stone coffin and the sacred relics of the great apostle. Pope Clement VIII and his Cardinals were the last who saw this gleam before the walls were again closed; and today, far below the altar, the golden cross of Constantine yet waits in the darkness.—Nocaloreleases (A service of the North Carolina Lodge of Research, No. 666, A.F.&A.M.)

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Two sailors got into a discussion over the kind of animal a heifer was. One claimed the heifer belonged to the hog family, the other that it was a variety of sheep. Boatswain Bill was finally called in.

"Bill, wot's a heifer—is it a hog or is it a sheep?" they said.

Bill bit off a large chew reflectively. Then said he: "To tell you the truth, mates, I dunno much about poultry."

OBSERVING EYES

Helen: "It must be three years since I saw you. I hardly knew you—you have aged so."

Sara: "Well, I wouldn't have known you either except for the dress."

TOO FAST FOR THEM

First Constable: "Did you get that speedin' feller's license number?"

Second Ditto: "Nope, he was hittin' it up too goldinged fast to read it. But that was a pert-lookin' brown-eyed gal he had with him, wasn't it?"

First Constable: "Sure was, an' did ye notice that dimple in her cheek when she smiled at us?"

She: "I suppose the boss was annoyed when you told him I was leaving next week?"

"Her: "Yes, he thought it was this week."

AN OVERSIGHT

Student (whispering to another in class): "Oh, shut up! You're the biggest fool I ever saw."

Professor (hearing the confusion): "Young men, don't forget I'm still in this room."

"My wife came from a large family."

"My wife brought hers with her."

She's so dumb she thinks a vice-president is a Chicago gang leader.

College Girl's War Cry: "Two arms!"

TIME TO RETIRE

Proud Mother: "Yes, he's a year old now, and he's been walking since he was eight months old."

Bored Visitor: "Really? He must be awfully tired."

A Story With a Moral

A MASON was one day hunting in the forest when a terrible storm came up. He looked about for shelter, but there was none. It began to rain in torrents, so he crawled into a hollow log. His figure fitted the opening quite snugly, for there had been a banquet at the lodge the night before.

The rain lasted for hours. The water soaked through the wood. The log began to swell. When the storm abated he found he could not get out. He strained to free himself with all his might and main, but the log held fast. Exhausted, he reconciled himself to a slow, cruel death.

Then he discovered that he could move his arm the tiniest bit. By superhuman effort he freed one hand. He thought of some papers in his pocket. After painful exertion he drew forth a paper into the dim light which entered into the end of the log. When he unfolded the paper he found that it was a bill from the MASONIC CRAFTSMAN. He remembered that it should have been paid months before, and knowing that he could have done so without material injury to himself, he felt so small that he was enabled to crawl to freedom without difficulty. Forthwith he hurried home, sent a cheque for his CRAFTSMAN together with a subscription for a friend, and lived happy ever after.

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